THE PACIFIC

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Pac Theo Sem
Reading Room

INSIDE.

"No father's house is full,
E'en though there seem no resting place for more;
Forgiving arms and doors do open wide
If one repentant child implore
Outside.

"No mother's heart is full,
Unless it be with longing, burning wild—
Heart-throbbings that no cheerful face can hide—
The wish to clasp her sinning child
Outside.

"God's flock is never full;
Fear not to enter boldly at his door—
None ever were refused who there applied;
He hath abiding place for more
Inside."

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

A REMARKABLE OFFER AND A UNIQUE OPPORTUNITY IN CHINA.

It was a wonderful opportunity which the American Board of Commissioners for Foreign Missions had to refuse in China because of no available funds for the work. Asked by the provincial government of Shansi to take full charge of the public schools in a large scope of territory in that province, the Board was reluctantly compelled to forego the opportunity thus afforded. The provincial government offered to furnish the necessary buildings and equipment and about $2,900 annually toward the work. But it would require several thousand dollars annually for the Board to adequately carry on the work, and with the pressing demands in the maintenance of that already undertaken all around the world such new and additional work did not seem possible.

The significance of such a request as this is especially noteworthy. Only a little more than a decade ago 159 missionaries were massacred by the natives of Shansi. Today the government of the province pays tribute to the worth of the cause for which they died by proffering a unique opportunity to put the stamp of Christianity on the life of that province and so ultimately of far reaches of China.

Some of Andrew Carnegie's millions would do more good in this direction than they would in libraries which many of the municipalities are able to build by themselves.

THE SIGNIFICANCE OF A CHRISTIANIZED ALBANIA.

"The Missionary Review of The World" remarks that the significance of Christianized Albania to the Christianization of the Mohammedans of Turkey can hardly be overstated. "The Albanian is held in high esteem by Moslems everywhere, and will find an access to the confidence of the Moslems of Turkey. He can command a hearing far beyond that which any Armenian, or Greek, or any member of an ancient Christian race can possibly expect."

It is not surprising that the American Board of Commissioners is, because of the need and opportunity in Albania, making effort to raise a special fund of one hundred thousand dollars for mission schools and a hospital in that land. The Moslem Albanians are particularly urgent in asking for Protestant mission schools. Leaders among them declare that the future church in Albania can be neither Greek, nor Catholic, nor even Moslem, but Protestant, and with special emphasis on Christian education.

It is gratifying that the Rev. Mr. Erickson, who has labored in Albania for several years, is meeting with encouraging response from the people of California to his stirring appeal for Albania at this critical and opportune time.

CONCERNING THE MOVEMENT FOR A CAMPAIGN AGAINST THE SALOON.

Elsewhere in The Pacific this week will be found some reasons for and some against a 1914 campaign in California for an amendment to the state constitution prohibiting the liquor traffic. The opinion of the present writer is that there are set forth there some strong arguments for 1914, notwithstanding the fact that many men and women of fine judgment think that a 1914 campaign would be unwise. It is difficult for some to see that a two years' delay will increase the chances for winning. It is far from certain that prohibition would carry in California at any time within the next half-dozen years. It would if Christian people could be awakened to a sense of their duty. Many believe that they can be so awakened, especially that the newly enfranchised women can be, and they are anxious to make the endeavor at once.

The Pacific is of opinion that it could be made about as advantageously in 1914 as in 1916 if the friends of temperance were united.

"THE DIVINE DRAMA OF JOB."

A Graphic and Practical Exposition by the Rev. Dr. Aked.

Among the new books published by Charles Scribner's Sons is one by the Rev. Dr. Aked entitled "The Divine Drama of Job." This book will give to every reader of it a new and heightened conception of the beauty and value of the Drama of Job. Dr. Aked brings out the great truths and lessons in this incomparable drama in a graphic way, illuminating and enforcing them by apt references to and quotations from great poems and other literature. Of one of the great truths interwoven with the very fabric of the Book of Job he writes: "How simple it is, how elementary, yet how profound, overwhelming, eternal! When we cannot know, it is enough to trust; and when we cannot understand we shall be saved from darkness and despair if we can only love. We must all be agnostics somewhere—if only we put our agnosticism in the right place. A little insight into the character of God may be infinitely more helpful to us than much foresight of his purposes. In the hour when terrors threaten we have but to stand still and see the glory of the Lord. And when the clouds are so thick that no glory can break through the gloom, all the wisdom of all the ages is in the counsel to trust in the Lord and wait patiently for him. What availed the speculations, the protestations, and fulminations, of Job in the end? They had but darkened the counsels by words without knowledge. Job had heard of Jehovah by the hearing of the ear. But when his heart saw the living God, he was content. This is the truth of truths, the first truth and the last, that

'Somewhere beyond the stars
Is a Love that is better than fate:

When the night unlocks her bars
I shall see Him, and I will wait.' "

One of the most impressive parts of Dr. Aked's masterly exposition is that relating to Jehovah's answer to Job: " 'Then Jehovah answered Job out of the whirlwind, and said'—. What did he say? 'Moreover, Jehovah answered Job, and said'—. Twice the formula appears; but what did he say? Nothing, absolutely nothing—nothing that touches the point of Job's complainings, nothing that meets his demands, nothing that is **ad rem.** He appears as Job had wished him to appear—as the Creator and Ruler of the universe, clothed upon with its glories, its terrors, and its mysteries. He comes to answer Job's reverently irreverent challenges and to silence objections which the heart of man had flung out against the course and constitution of his world. And he says—nothing! He asserts what has not been denied and proves what nobody has called in question. And Job is satisfied! For Job answered Jehovah and said:

'Therefore have I uttered that which I understood not,
Things too wonderful for me which I knew not . . .
Wherefore I repudiate any words
And repent in dust and ashes.'

"Herein lies no mystery," says Dr. Aked. "The genius of our author has not betrayed him. His method is true to the facts of human experience. The revelation of God is made to the heart, not to the brain. His spirit operates within the sphere of the emotions; and only afterwards and by way of reflex action in the region of the intellect. With the heart man believeth unto righteousness."

Illustrations of the working of this law are given from contemporary life and literature.

In considering the words of Satan to Job, "All that a man hath will he give for his life," Dr. Aked says: "It is Satan's own lie!" and cites the following striking incident as one refutation: "As these lines are being written there comes a pathetic, inspiring refutation of it. A friend of the writer, an English physician resident in San Francisco, has been bitten by a mad dog. Her Japanese 'boy,' a servant in her home, has been bitten, too. They are at this moment undergoing the Pasteur treatment. And the doctors cannot persuade the boy to take any food other than bread and water, though they tell him that he needs to keep his strength up with good nourishing food. But the boy says wearily—he has picked up the notion somewhere, perhaps in his home in Japan—that when one has been bitten by a rabid animal, if he eats nothing but bread and water, then if he goes mad, 'he will not bite anybody.' And this splendid, ignorant boy, with the courage of a hero and the devotion of a saint, is jeopardizing the success of the Pasteur treatment, running the risk of death from hydrophobia, so as not to risk the remote possibility of inflicting injury upon an unknown 'somebody else.' The records of the Christian martyrs reveal no grander spirit. 'All that a man hath he will give for his life!' That Japanese servant will not give for his life the humanity which God has planted in his soul!"

With reference to the holding on to the integrity of his soul on the part of Job in defiance of everything that was said and done to him, Dr. Aked quotes those noble words which Seneca put on the lips of a pilot: "O Neptune, you may save me if you will; you may sink me if you choose; but whatever happens I shall hold my rudder true." "Remember, that this pilot believed in Neptune and in his power to sink or save," writes our author; "that he felt himself to be at that moment and throughout his life at Neptune's mercy; then seek to measure the immeasurable daring of this high resolve." Linking the words of the old pilot with Job's words, that though God slay him he will maintain his ways before him, Dr. Aked continues: "There is one spirit in these two brave utterances. It is the assertion of a reality more important and more lasting than what men call life, greater and more commanding than what men call God. In the pilot it is proud loyalty to duty; in Job proud loyalty to truth. In both it is the assurance of a somewhat beyond all known and knowable things, something which is spirit and which is life."

This little volume of 140 pages into which is packed much illuminating thought is one of "The Short Course Series" published by Scribners, written by leading scholars and preachers, and which may be had for 60 cents net. They are designed, by both their scholarly and practical expositions of Bible history and doctrine, to meet a present-day need among ministers and laymen.

THE NINETEEN-FOURTEEN CAMPAIGN PRO AND CON.

They who favor the submission in 1914 to the voters of the state of an amendment prohibiting the liquor traffic believe that they have good reasons for it. Some of these were given in the last number of the California Christian Advocate by the Rev. H. W. Peck, pastor of the First Methodist Episcopal Church of Redlands. He was elected by his church a delegate to the recent temperance convention in Los Angeles going there free to form his opinions and to vote accordingly. He is not a party prohibitionist. He says that the main arguments of those who opposed submission in 1914 were in substance:

"First. The people of the State are not yet sufficiently educated along temperance lines and cannot be by Nov. 3, 1914.

"Second. The most of the temperance organizations in the northern part of the State desire the postponement of the issue until 1916.

"Third. We ought to spend the two years in local option campaigns, and thus prepare for the State issue in 1916.

"Fourth. If we bring on the battle in 1914 we will be beaten and the cause of temperance thus set back for years."

Mr. Peck adds: "In one form or another those were practically all the opinions advanced favorable to 1916. Little effort was made to give figures or facts to support the statements."

Those who favored a campaign in 1914 said substantially:

"First. The churches and the prohibition party have been educating the people of the State for nearly 50 years. In addition the Anti-Saloon League has been doing that very work for over 15 years. How much longer do we need to educate before we bring on a test and find where we stand and what are the vulnerable places in the enemy's line.

"Second. The best possible and speediest way of educating the people of California would be to bring on a campaign all over the State which would prevent the liquor forces concentrating at any local point in the State, and;

"Third, also prevent them sending any financial or other aid to their friends in the 14 other States of the Union

which are going to vote on the liquor question in 1914, and in that way our State campaign would assist the other States to win their victories.

"Fourth. We have no possible guarantee, whatever, that the State would be in any better shape for a victory in 1916 than in 1914.

"Fifth. On the contrary, the large centers of population in the northern cities are likely to be more strongly opposed to prohibition in 1916 than in 1914 because of the influx of hundreds of thousands of immigrants from Southern Europe, who for the most part are decidedly pro liquor in their sympathies.

"Sixth. Not only so, but as they spread out into the rural communities, they would have a tendency to cause them to revert to the 'wet' column.

"Seventh, 1916 will be the Presidential Year and if as is likely on account of the split in our political parties that California should be a pivotal State, then the cry, would be, 'You must not introduce the liquor question during a presidential campaign for fear that it would jeopardize the national campaign,' and thus the issue would be thrown back to 1918 when tens of thousands of the incoming eigners would be voting and the case would then be hopeless for a generation or more.

"Eighth. If we bring on the vote now we will unite all the temperance and religious forces for the first time and that in itself will be a great victory; and enable us to use the strength, organizations and resources of all the temperance, church, and reform organizations against their common foe, the liquor traffic.

"Ninth. It is conceeded that it will be a hard, bitter battle and that San Francisco and other large northern cities would give a majority against prohibition; but they are against us now and their representatives as a whole are dominated by the liquor forces, hence we can lose nothing in their case; while the rest of the State will be united and out-vote and compel San Francisco to yield as they have had to do in nearly all the other moral reform issues."

Over against the foregoing is the following which the Rev. F. A. Bissell the registrar of the Bay Association of Congregational Churches is sending out to the Congregational Churches of Northern California:

"At the meeting of the Bay Association held in the Myrtle Street Church on Dec. 9, 1913 the subject of trying to place upon the ballot for 1914, by petition, the question of State-wide prohibition of the liquor traffic was fully discussed.

"As you are probably aware, this was the subject of a conference of temperance workers recently held in Los Angeles, and at which conference it was voted to circulate petitions to this end. A discussion of the matter brings out the fact that this was not a representative conference of temperance workers of California, but was chiefly a gathering of third party prohibitionists representing but little more than the ten counties of Southern California and not of the state generally. In June the State convention of the Anti-Saloon League of Northern and Central California representing forty-eight counties, with twenty-eight counties actually represented by delegates coming from fifty-two towns and cities, voted against any such step at this time. Since then the M. E. Conference, the M. E. South Conference, the Presbyterians, the United Presbyterians, and the Baptists have declared against it. The State convention of the W. C. T. U. also declared against it.

"It is felt that while so small a portion of the state is at present dry (not over 25 per cent) it is hopeless to attempt to carry the entire State. It is also felt that to attempt it now will jeopardize the Red-Light Abatement and Injunction Law which is now pending, and which we are certain to carry under present conditions.

"Not only so; but in making what is almost certain to be a losing fight for State prohibition now, we run great risk of losing much of the ground that we have gained under local option.

"This was the substance of the discussion, and as a result the following resolution, moved by Dr. Chas. F. Aked and seconded by Rev. Geo. H. De Kay was unanimously adopted:

'Resolved: That in the opinion of this Association it is undesirable for ministers and churches to lend support to the movement for placing the question of State-wide prohibition upon the ballot in 1914.'

The registrar was instructed to advise the churches of Northern and Central California of this resolution together with the reasons for it, and to urge your action in accordance therewith."

DECLARATION OF POLICY CONCERNING STATE-WIDE PROHIBITION IN 1914.

By The Anti-Saloon League Of Central And Northern California.

Last June a convention representing the temperance forces of Central and Northern California was held in San Francisco. All pastors within this territory were invited to this Convention and requested to bring with them representative laymen of their churches. Leading representatives of the Woman's Christian Temperance Union, Good Templars, Prohibition Party and other active friends of temperance were also invited. The object of the convention was stated in the invitation, namely, "to adopt a program and policy to guide the united temperance people of our jurisdiction for the next few years."

There was an attendance of strong temperance men and women from 28 counties and 52 cities and towns. This convention by a unanimous vote, declared its judgment as follows:

"Believing that the time has come when the united temperance forces of the nation will strike, and strike hard, at America's greatest curse, we, citizens of the State of California, assembled at San Francisco, in Conference, representing many shades of temperance opinion, do hereby pledge ourselves to co-operate heartily in the opportune movement now under way to secure national prohibition of the beverage liquor traffic by constitutional amendment. This method commends itself as practical and radical, and conditions in the nation warrant the hope that victory will be both speedy and complete.

Meanwhile, the work in California, must be prosecuted with great wisdom. While temperance sentiment here has grown until it is politicaly influential, we are far behind the average of the nation. In the country at large more than half of the people live in no-license territory, whereas in California only one-quarter of our people enjoy such an experience. We would therefore deplore as inopportune and most unwise any attempt to force the question of state-wide prohibition upon the ballot at this time, feeling sure that we must patiently continue in the State, as we did in the nation, the work of saloon repression until we have thereby created a public sentiment which makes possible

the complete suppression of the traffic. Until that time arrives, we must and will refuse to join in any campaign which would jeopardize past gains and delay the final victory."

Since then the California Conference of the Methodist Episcopal Church, the California Synod of the Presbyterian Church, the Pacific Conference of the Methodist Episcopal Church South, the California Synod of the United Presbyterian Church, the Convention of Baptist Churches of Northern and Central California, and the Woman's Christian Temperance Union, have approved the decision of that Convention and have gone on record as believing that a campaign for state-wide prohibition in 1914 would be unwise. Other church bodies have made substantially the same declaration, while so far as we know, none have declared in favor of such a campaign.

In the face of the official action of all these bodies, some earnest temperance people gathered in convention in Los Angeles on the 19th of last month, decided to inaugurate a 1914 campaign for constitutional prohibition.

It seems hardly possible that the above recited facts could have been understood by those who decided to push a 1914 campaign. If they were not understood, there is still time to weigh them and to change plans accordingly.

In view of all the facts this League hereby reaffirms its belief in the wisdom of the program put forth last June by the federated temperance forces of Central and Northern California, declines to take any part in initiating a 1914 campaign for state-wide prohibition, and expresses the hope that wiser councils may yet prevail so that this question will not appear upon the ballot next year.

Meanwhile, the Anti-Saloon League will continue its effective work of saloon suppression under the Initiative and Local Option laws. With those laws improved and perfected we shall press forward until public sentiment makes possible the complete destruction of the liquor traffic in both State and Nation.

The foregoing was unanimously adopted by the Headquarters Committee, December 9th at a meeting attended by the following members: A. S. Johnson, Rev. Geo. E. Burlingame, D.D., Prof. R. L. Green of Stanford, Rev. H. H. Bell, D.D., A. W. Naylor of Berkeley, Rev. Chas F. Aked, D.D., Attorney J. E. Pemberton of Ukiah, Rev. E. P. Dennett of Stockton, Attorney J. E. White, Dr. A. H. Briggs of Los Gatos, Rev. A. C. Bane, D.D., and D. M. Gandier.

FRIENDLY RIVALRY BETWEEN OUR LEADING SUNDAY SCHOOLS.

Which is the largest Congregational Sunday School in the country? For some time Pilgrim Sunday School, Cleveland, has held the undisputed honor, but during the last year the South Church Sunday School of Boston, Mass., has increased its membership from twelve hundred and fifty to about fifteen hundred, and has now challenged Pilgrim's right to the first honor.

Rev. Henry B. Mowbray, Director of Religious Education in Pilgrim Church, and Rev. Loyal L. Wirt, Director of Religious Education in the South Church, Brockton, held similar positions at different times, in the First Church of Oakland, California, during the pastroate of Dr. Charles R. Brown. Mr. Mowbray and Mr. Wirt are great friends, and have conspired together to increase the membership and tone up the average attendance in both their schools by inaugurating a friendly rivalry.

A few Sundays ago Mr. Wirt visited the Cleveland school and proposed that the secretaries reports should be exchanged every week. Mr. Mowbray agreed, but suggested that the test be made not in enrollment, but in average attendance, for the remainder of the year.

November 16th was a rainy Sunday in Brockton. Dr. Wirt wired the attendance in his school as six hundred and forty. Mr. Mowbray replied with the following telegram: "Our hats are in the ring. Attendance seven hundred seventy-seven." The first Sunday in December, the attendance at Brockton South was eight hundred thirty-six; and Cleveland Pilgrim seven hundred fifty-eight.

Both Schools have entered upon the contest with great enthusiasm and good spirits. Whatever the final verdict, the friendly competition is sure to result in increased Sunday School attendance both in Cleveland and Brockton.

An Exhibit.

Upon the invitation of Dr. Winchester of the Sunday School and Publishing Society, the Sunday School of the South Brockton Church sent an exhibit of its work to the National Council at Kansas City.

The exhibit was shown in the gymnasium of the First Church and was the focus of considerable interest.

The display was grouped around a large water-colored sketch which represented the athletic field and playground given by Mr. George E. Keith to the Church for its outdoor social activities. The scene represents a Saturday afternoon when the baseball diamond, tennis courts, basket ball courts, sand boxes, teeters, swings and merry-go-round are alive with children and young people. Peeping through an opening in the twenty acres of woods which flank the athletic field, and are a part of this noble playground, may be seen the log cabin with its great stone fire-place the center of the social activities of the church, the "round top" where prayer meetings are held and class "decision days" find happy expression in the most beautiful of surroundings.

Beneath this painting is a panoramic photograph of the Sunday School taken last Rally Day. The picture is seventy-six inches long; by actual count there are more than one thousand scholars in the group.

Other photographs represent the four base ball teams, the "Friendly Class" with its one hundred and four members; the Sunday School Vested Choir; the Beginners Department of seventy-five members holding a session on the Church lawn; the "Hikers" club fifty strong grouped on the steps of the log cabin.

In the center of this latter picture may be seen Drs. William Horace Day and Sidney Gulick, who were interested guests upon this particular "hike."

Then photographs of the new motion picture machines recently installed in South Church are shown, and many other activities of the Church through its various organizations.

Draped about the exhibit as a sort of multi-colored frame work are scores of interesting pennants. A legend reads. "Every organized class has its banner."

Not least interesting of many objects shown is a reproduction of the famous painting by Gabrini; "Christ Among the Children," a great canvas, eight feet by ten feet, which hangs in the Sunday School Assembly room, teaching its great lesson to all who gather there.

FOUR VALUABLE BOOKS.

"The Salvage of Men." Agnes L. Palmer. These stories of "Humanity Touched by Divinity" are instinct with testimony to the worth of effort put forth to uplift the fallen. It is a narrative of remarkable spiritual transformations. Only those cases have been selected to the genuineness and lasting qualities of which many years have set their seal. This record of "modern miracles" will serve to emphasize anew the fact that there is a force in the universe stronger than any man's besetting sin which ever has been and ever will be the hope of wrecked humanity—and when laid hold of, its strength and salvation. On the pages of this book we see the criminal become a good citizen, the drunkard's destitution become sober prosperity, the prize fighter changed to a man of peace, the self-centered miser transformed into a spendthrift for others, the ambitious student turned into a Salvation Army worker. The author deserves special commendation in that she has resisted the fascination of recent cases, and has taken those which have had the test of time. Accordingly a valuable book; an incentive to service well worth reading, and a message of hope to every wanderer! **(Fleming H. Revell Company, New York, $1.00 net.)**

"Our Intellectual Attitude In An Age of Criticism." By Marion Leroy Burton. President Burton of Smith College sends forth with the foregoing title a valuable book for all who are disturbed by the new trend of thought in the religious world, who, mentally perplexed, with their minds filled with disturbing unsatisfying negations, yearn for positive constructive affirmations. Such an age as that in which we are now living, he says, is "the delight and inspiration of the scientist and the philosopher." "The intellectual spirit of our day means life to the scholar. He glories in his freedom. But for the larger proportion of mankind it has brought quite the opposite consequences. To the college student, the layman, and to that hypothetical being, 'the man of the street,' it often means prolonged intellectual confusion and uncertainty. In many instances it has involved the loss of confidence in fundamental and eternal verities." After considering present conditions, the significance and the cause of doubt, our intellectual attitude with reference thereto, the freedom of the truth and the source of truth, the author passes to a presentation under the caption of "What the Modern Christian Believes," of some of the generally accepted conclusions in regard to the content of Christian belief. This is: About Man, About God, About Christ. For the average man and woman seeking a statement of the fundamental reasons which lie back of the Christian confidence of those whose lives are shaped by the newer theological thought, this will prove a very helpful book. It will help to clarify and systematize religious thought and belief for many who no longer accepting the old views hardly know what of the new they accept or just why they accept such as they do. It will serve also to create a more friendly attitude on the part of conservatives to the new views, and doubtless will lead some to an acceptance of them. This book is not a study of critical matters or questions. The content is shaped thereby, of course. The conclusions thereof stand forth throughout. But the book is popular as to style, readable, and withal just the kind to recommend for home reading in every home in which there are persons interested in other literature than the novel, the daily paper and the ephemeral articles of the magazines. **(Pilgrim Press, Boston, $1.25 net.)**

"The God We Trust." .G. A. Johnston Ross. These studies in the devotional use of the Apostles' Creed by Professor Ross of Union Theological Seminary are designed to meet the need of our age and time. The author says in his introduction: "Owing to a combination of causes which need not be enumerated, for the story has been told often, the thinking and preaching of religious leaders have been forced back in our day upon one or two very central truths and appeals. These truths are central and fundamental, and we cannot be too thankful that emphasis is so widely placed today upon such world-uniting doctrines as the Fatherhood of God and the Brotherhood of Man. But the fact remains that for a certain class of mind these truths do not constitute a satisfactory religion. They do not cover enough ground. Without explanations and amplifications which would make them unrecognizable, they do not answer some of the deepest questions of the mind and heart." While the Christian world is waiting for the man or school that will construct a satisfactory confession of faith, something the twentieth century man can accept and build on, Professor Ross lays hold of this venerable symbol and shows how it may in the main be interpreted in conformity to modern thought, helpfully used in a devotional way, and we who use it thus associated in a continuity of faith with our predecessors. The author concludes his study with these words: "It is not a creed for hilarious hours, but for hours of deep and real need. To the light-hearted youth intoxicated by the joy of life, to the student untried by sorrows, to the man of contracted vision whose gaze is upon life's immediate incidents rather than upon its ultimate meaning, much of it may seem remote and otiose: its note is rather of strong comfort in the face of life's tragedy than of a rousing summons to action, forgetting life's tragedy or ignoring it. It begins in God and in his Fatherhood, and soon unfolds the sacrificial quality of that Fatherhood by its solemn, unadorned narration of that in history to which God's Fatherhood compelled him. And lo! we learn that in Jesus Christ our God has belted with his love the outmost circle of our life, plumbed its deepest seas of tragedy, and countersigned and intensified its holiest, loftiest hopes." **(Fleming H. Revell Company, New York, $1.25 net.)**

"The Psychology of Orthodoxy." Elwin L. House. Believing that the Church has available all the gifts of healing which Christian Science and New Thought and kindred movements have and even more; and without their crucial errors; and that it is suffering loss in that it does not realize and use them, the Rev. Dr. House, for many years one of our leading Pacific Coast pastors, sends forth this book entitled, "The Psychology of Orthodoxy." It is a helpful book, designed as it is for the average man and woman. And no matter what the student of these subjects may have delved into he will find much of value in this volume—presented in a fresh and gripping way. The table of contents will indicate to our readers the scope of the book: An Available God, Christian Psychology, Principles of Healing, The Conscious Mind, The Subconscious Mind, The

Superconscious Mind, The Forces of Suggestion, The Value of Auto-Suggestion, The Psychology of Orthodoxy, Realizing God, The Destroyers of Health, The Psychology of Prayer, The Power of Affirmation, Spiritual Healing, The Relation of the Church to New Thought and Christian Science. As to Christian Science Dr. House designates it as "a branching off from Christianity on a single line unto a good work, carrying some of Christianity's charm with it, but also inculcating a great deal of error that affects the fundamentals of the Christian faith." Changing the figures he says: "We might say that Christian Science is trying to play a piece of music with one string, and succeeding fairly well. But the Church has all the strings of the violin, and gives melody and music impossible to Christian Science." No one of candid mind can read Dr. House's book and fail to feel that it justifies his conclusion; "No man need give up the Church in order to receive the benefits of healing; because the Church has all the sources of infinite power needed, without a mutilated gospel. The land of promise is not in the new 'cults,' but in the Church of Christ, which still presents the finished work of a crucified Christ; a Christ resurrected, a Christ amplified in the Holy Spirit, who gives life, light, power, peace, and health to all the members of the household of faith." In the chapter in which Dr. House shows how powerful suggestion is he writes: "The conscious mind may even doubt the truth of the suggestion, but if it is lodged in the subconscious mind, effects will be secured. The Christian Scientist says there is no pain, no sickness. The conscious mind believes these things exist. But by repeated suggestion the subconscious mind receives the impression of power, and the health begins to come. It was not a denial that did it, but a suggestion which looked toward health." Here is one of Dr. House's suggested affirmations: "God is everywhere, above, below, around, within me. If God were I, he would be calm and without fear. So I may lose my fear. He has no thought of worry. So I may lose my worry. God is perfect health. So I may have health. He is perfect wisdom. So I may have wisdom." Here is one paragraph from many on "The Destroyers of Health." "Let one breath into a glass tube when he is angry, and a deposit of brownish color will appear upon the glass. Scrape this off and give it to guinea pigs, and it will kill them." In the chapter on "An Available God," we find this: "God is available for our bodily needs. I believe Christ is the Savior of the body. It will be astonishing to a searcher after the truth to find out how much the Bible says of the cure of the body, much of which is hidden to the reader until he looks for it." And yet the declaration is: "It is far more important to be saved spiritually than physically. . . . You cannot find in all the story of the Apostolic Church a single record of a meeting where the disciples discussed their ailments or talked about their cures. So remember that the main work of the Church is to reveal Christ as Savior of the soul." **(Fleming H. Revell Company, New York, $1.50 net.)**

Every true achievement has within itself the seed of something better than itself. The loveliest of blossoms is but a cradle for the ripening fruit; and in the fruit lies hidden the germ of unimagined summers yet to be.—Lucy Larcom.

THE CRITICAL SENSE AND THE CHRISTIAN CONSCIOUSNESS.

I ventured to write for the last week's issue of The Pacific an article entitled "The Critical Sense," a sort of sixth sense for which we have no physical organ, but by means of which we feel as we read a gospel or a psalm that we know something about the author and his time, even without looking for any matter-of-fact reasons for this feeling. I expressed my belief that some persons have this sense, even imagining at least that I have it myself in some measure of healthy operation. But it is a great satisfaction if one can look more closely and see actual facts confirming this vision. Our physical eyes sometimes deceive us. My dull ears quite often not only fail to hear what is said but contrive somehow to hear what is not said. And so it may quite prove that what the Critical Sense seems to disclose is a mirage. I suggested therefore the putting on of spectacles to aid the critical vision and to save it from mistake, testing it by facts discovered through close inspection.

Few thoughtful people are really destitute of this sense more or less developed and effective. For example, take the Gospel of John. Its authenticity has been assailed more vigorously than that of any other book in the New Testament. To kill our faith in it as apostolic and inspired, saints and martyrs close to the age of the apostles have been declared to be guilty of falsehood respecting it and as not very conscientious about telling the truth in anything. Indeed, the denial of it charges falsehood on the author himself, who tells us at its close, once and again, that it was the "disciple whom Jesus loved" who wrote it and what his purpose was in writing it. But have Christians been disturbed by all this? Disturbed perhaps they have been, but deceived never. Too many of them have had this Critical Sense and have heard in this gospel the same voice and no other which they hear in John's epistles, the voice which almost by instinct they accept as that of him whose place was next to that of Jesus at the first Lord's Supper, his head on Jesus' breast.

This Critical Sense thus yields what has been well called "The Christian Consciousness" — something in the great body of believers corresponding to that individual insight which discovers and holds fast those primal truths which cannot be proven but cannot be denied, and the denial of which would involve uncertainty as to everything. It is that Christian consciousness which holds the Bible and the glad tidings which it brings to a sinful race "impregnable." Few believers can give the reasons of this hope which is in them in terms which would appeal to a scholarly doubter. They believe, first, upon the testimony of a mother, taking in the Bible stories with a child's confidence; but when they themselves have in them the new life in Christ, they will say, like the citizens of that Samaritan village to the woman who first told them of Jesus, **"Now** we believe, not because of thy saying, for we have ourselves heard the voice of God in our Bibles, and we **know."** "The musical know what is music, and the spiritual what is of the Spirit."

Now I have written all this with reference to applying it to some gospel facts in which the faith of some is shaken and perhaps destroyed. The gospels of Matthew and of Luke, as being those which picture for us the birth and childhood of Jesus, a savage criticism undertakes to rob us of, consigning at least the account of the birth of Jesus to the realm of myth or legend. The more reverent assume that these accounts may be (shall I say, must be?) inter-

polations devised by some later hand. But legitimate verbal criticism can find no justification of such a charge. Others picture Matthew as so carried away by an enthusiasm, kindled by a misinterpretation of Isaiah 7:13, as to have dreamed out a fulfilment of it in the birth of Jesus and made a story to fit the dream. What has the Critical Sense to say about this? Compare this first gospel with Mark's. You find that in stating facts they must have drawn from some common source, since most of the narratives are alike, almost word for word. Yet Mark differs in the impression made. One finds him introducing sometimes only a brief clause or even a single word which brightens up the story, makes it graphic and suggestive. Matthew, however, giving much more copious abstracts of the teachings of Jesus, in the statement of facts is terse, brief, in the style of a business man. The Critical Sense sees this. No dreamer, this writer! but one who gives us statements free from all padding—a business man's gospel. At the same time the Critical Sense feels distinctly and deeply the absolute truthfulness both of Matthew and Luke. It is impossible for me to understand how any reader can fail to see this unless absolutely blinded by preconceived opinions. Of course one who has settled in his mind that miracles are impossible—that is, that God cannot do anything so unusual as to attract attention and so impossible to any human agency as to be a recognized endorsement of a special messenger from Him, must declare these accounts to be unreliable and find some way to explain their existence. But to one who holds no such prejudice, looking at these gospels with a vital and vivid critical sense, the stories that gather about the birth of Jesus speak for themselves—so fit they are to the event with which they are connected, so admirably in unison with that divine ministry of teaching and healing and sacrifice which has given to Jesus a name above every name and made his birth the beginning of a new era in the history of mankind. How can one help feeling that they **must** be true?

Christians in all ages have so felt, and consequently have so believed. The Christian consciousness has held them fast and will not let them go. Critics may assail them, philosophies may pronounce them incredible, but Christmas will continue through the ages and on unto the end—the gladdest day of all the year, because the Christmas stories are believed.

But of this more next week, if those who have read these articles will patiently read another. W. C. P.

THE SOUL'S BETHLEHEM.

Frank W. Gunsaulus.

Look into your soul's history. Has your soul never known a Bethelehem? Every true heart has to go to Bethlehem before any fresh and redeeming truth or ideal can be born out of it. We pause at Mary's Bethlehem. It was crowded, the census was being taken; many were being enrolled and the gathered crowds noisily moved through the moonlight which bathed the terraces and made clear the doorway to the caravansary of the town. The khan which they approached was filled with people, and the guests who had come earlier were perhaps not even asked to give up their accommodations to the travelers from Galilee. "There was no room for them in the inn." Dear soul, has this never happened to you—that life had no hospitality for your finest idea? It was awkward to have your noblest conviction born just then. There never is room anywhere save in God's overshadowing. O, how sweet and gracious is the mystery of it all—thank God for the shadow! It conceals the birth hour of our best and noblest purpose. but it reveals God behind; for where there is a shadow the sun is attested. O, how we need this experience as to the coming of truth! We expect the Messiah of man to come into our life by the regular ecclesiastical or political roadway, and we have not learned that every divine thing is conceived of the Holy Spirit, born of the virgin soul, and comes humbly and has to make its way usually in spite of brutal emissaries of power, haughty priests, and stupid idlers who fill up the inns of life. It was a great opportunity for humanity to welcome divinity. This is the only true welcome for divinity, for Mary comes with her mother pain and the appeal of that which is to save us is made through human need.

What was human nature then is human nature now. Doubtless the little cave in the limestone hill has been greatly transformed. Ardent devotees have deepened it, and the less fundamental faith which always clings to circumstance and the locality of a thing, and not to the thing itself, has created and enlarged more grottos than that in which the babe was laid.

It was not strange that such an emperor as was Justinian and such an empress as was Helena should erect an ecclesiastical memorial over the spot, and the matins and vespers should be sung by monks who worshipped and prayed and fasted and preached in the immediate vicinity of what was the first Christian edifice in human history.

The silver star which now marks the birthplace may vanish; the burning lamps which illuminate the altar may go out, and it may be proven that the marble manger given by Pope Sixtus V, does not occupy the exact place of the rude one in which Jesus was actually born.

All this makes little difference. The human soul abides and repeats the history of Mary. The heart of every Christian man experiences the spiritual realities of which all these things are but symbols. The Christ is always born in the life of man, at the lowliest point, in order that he may be divinest in his power to save.

The goodness or the truth which redeems by coming into the world in and through us, comes in its babyhood. It throws its all pathetically upon our love. There is usually much question about its real genesis, but the crowded inn of life cannot prevent the birth of it. It is a little child at first, and it can easily be killed; cannot deter jealous anger. cannot strangle divinity. Its apparently true parentage is always made up of the Joseph elements and the Mary elements in the sincere and obedient soul. Yet it is conceived of the Holy Spirit. Watch for the sign of the appearance of some good thing in your soul. In the khan of worldly life there is no room for Jesus to be born. He must come, if he comes at all, where human need is greatest.

PROOF.

"I tell you, Pat, it's the ould frinds that are the best, and I can prove it."

"How will ye do that, Mike?"

"Where—I ask ye as man to man—where will ye find a new frind that has stood by ye as long as the ould ones?"—Chicago Record Herald.

THE NEW EVANGELISM.

James M. Campbell, D.D.

There has been altogether too much playing to the galleries in the matter of lampooning spurious evangelism and sensational evangelists. Nothing could be cheaper and nothing could be more futile that that sort of thing. It may win a smile, but it does not improve conditions. What is needed is to show a more excellent way. When denunciation is called for let it be followed by displacement, let the good supplant the bad; let the improved method supplant the one that has become outworn; let the new fashioned revival supplant the old fashioned revival.

That certain types of revival have in a large measure run their course is obvious. But many are asking what is to take their place? So long as we have a depressed church, and an indifferent world, revivals we must have; but like everything else they must, in their outward form "with endless change be fitted to the hour." Not until men cease to be gregarious can the mass meeting be dispensed with. It is needed in politics, it is needed in religion; it is needed wherever public sentiment has to be created and crystalized. To suppose that the day of revivals is past and gone, is absurd. Some forms of them are vanishing. God be praised! but as long as time lasts the genuine revival which seeks in legimiate way to move men in the mass will have a place.

In their perplexity many are seeking the solution of the evangelistic problem in what is called educational evangelism. They are impressed with the fact that the children of the church have been wofully neglected; that the Sunday school has not been used as an evangelistic agency as it might have been; that the gulf has been widening between the young people and the church; and for this deplorable state of things they are eagerly seeking a remedy. One of the most notable addresses at the recent National Council was upon this subject, the speaker, the Rev. Ernest Bourner Allen of Toledo, Ohio, put his finger upon the weakest spot in our church work, and in a constructive spirit endeavored to point out one way at least, in which the better day for which we are longing and praying is to be brought in.

But it may well be questioned, whether in this discussion we have been going deep enough. Before considering methods the thing demanded is the awakening of the evangelistic spirit; before digging new channels we must see to the increase of the water supply; before praying in the abstract "Lord revive thy work," we must pray in the concrete "Lord, wilt thou not revive us again?" The evangelistic spirit is the one thing needful, and it is the one thing lacking Because our religion is passionless, it is void of propagating power Revivals are absent because we are not revived. Now, how are we to be revived? How is the evangelistic spirit to be awakened? How are the hearts of Christians to be made to burn with a passion for souls? There is only one way, and that is by going back to the cross. It is there and there alone that the fire of evangelistic zeal is kindled. And so long as the cross is left out of Christian thought and experience this holy fire will burn low if it burn at all.

When once awakened the evangelistic spirit will find suitable outlets. It will work along educational lines, moving like leaven from particle to particle until the whole social lump is leavened. It will work also in other directions. It will quicken every existing agency; it will create new ones if necessary; it will permeate with its saving influence every part of the life which it touches.

There are three main directions in which the evangelistic spirit has always worked, and will always work.

1. **It has worked, and will always work in and through the family.** This is its first and chief sphere of operation Every other agency comes after this, and is subordinate to it. The home is the fountain head in our religious life. As our homes are so is the church, for the life of the church will rise or fall to the level of the life of its homes. It is from homes that have been born again by the practical power of Christianity, and have become transfigured into earthly types of heaven itself, that the most stable and useful Christians come forth Almost all those who today are occupying the front ranks in the Lord's army of conquest received their first consecration at a Mother's knee. Whenever there is dearth of money or of men to carry on the aggressive work of the Christian Church if the evil be only traced back far enough it will be found to have its source in unconsecrated cradles.

The revival most needed today is the revival of home religion leading to the rekindling of extinguished home altar fires. In this busy bustling age the home is apt to be slighted as affording an insufficient outlet for the overflow of our abounding zeal. There is a constant demand for more room wherein to bestow our goods, more scope for the display of our powers. But the home life if sometimes narrow and monotonous is always deep; and always far reaching in its results. To overestimate its importance is impossible. One of the crying evils of our modern social life is that by the multiplication of all sorts of societies we are imperiling the welfare of the home. The curse of club life is that it robs the home of its social interest. This, too, is the danger to which we are exposed in the present-day development of our church work. In too many instances the home is neglected that our multitudinous societies may be kept up. Against these various forms of associated efforts no railing accusation is here brought; they are for the most part providential movements which have been abundantly justified by their usefulness; but is it not high time to call a halt to this society-making business? Only by cultivating the religious life of the home can the spiritual power of the church be conserved, and the kingdom of God be made to grow in harmony with the natural and normal law of human development. When rival claims make demands upon us everything else ought to yield to those of the home. If the interests of the home are sought first all other things will added; what does it profit for a parent to gain success in the wider fields of toil, if he is forced to say with bitter regret they made me a keeper of vineyards and mine own vineyard have I not kept?

We hear a great deal in the present day about the boy problem. At the bottom it is the father problem. For the part which belongs to the father in the molding of the life of his boy no substitute can ever be found. As a rule the boy will walk in his father's steps. There are exceptions to this; for cross currents of influence may afterwards come in, deflecting the young life from the direction in which it was turned; but even in these cases it may fetch round again before the end. From the influence of a godly home no one can ever altogether get away.

In seeking to realize a revived and enlarging Church the emphasis must be put upon the home, there all reform must begin. Not only must there be religion in the home;

there must be home-religion, the father must perform his priestly duties; the home spirit and atmosphere must be Christianized; religion must be made attractive; the highest ideals of conduct must be held up; the parents must watch for the pyschological moment in the lives of their children when in the midst of their varying moods of unrest and yearning their hearts become tender and their wills pliant, and the seeds which have long been dormant begin to germinate, and lead them to declare definitely for Christ. When these things are being done the church will be in a continuous state of revival.

In a recent book entitled "The Psychology of the Christian Soul," it has been pointed out that "revivals are not the main source of supply of the church, that there have been long periods in the churches history when there were no revivals, and no church work but the educative influence of the Christian home, and of the ordinary means of grace and these have often been the most productive periods of all". To this it is added that "if the record of Christian homes were kept, and the story of their work were told, it would transcend all other Christian work together." No doubt of it. And this being so we must go back of all other agencies whatsoever, back of the church even and seek to open up this fountain of life which the worldliness of the times has been permitted to choke up so that its refreshing and fertilizing waters may again flow forth through the church, into the waste places of life.

2. **It has worked and will always work through the ordinary services of the Church, the Sunday School, Bible Classes and kindred agencies.** The failure of the former of these has led many to turn with hope to the latter. Although a somewhat modern institution the Sunday School has proved itself to be a needed auxiliary to the church. It was born in due season. It is sometimes supposed to have succeeded better in its primary purpose of religious instruction than in its ultimate purpose of the development of Christian character. But this is a questionable conclusion Next to the home it has been the most influential agency in shaping the lives of the young, and its influence is often greatest where it works in natural ways, not attempting to disrupt the natural order of life, but putting into every part of it a saving and elevating influence.

From the Sunday School the children ought to pass easily and naturally into the church. But it is here that the greatest leakage has taken place. How are we to prevent it? Partly by making the services of the church more attractive for children, partly by seeking to re-establish the family pew, and getting parents to say to their children "come," instead of "go," and chiefly by recognizing that the work of the church is a unit, and that it matters little at what point young life is held to the things of Christ, so that it is held. Nothing could be more serviceable at present than the kind of work that is being done by the "Leagues of Worshipping Children," and similar organizations, but we must not forget that the getting of children to attend the church services or even the getting of them to enroll themselves as members of the church is not the end. The end of all is the development of Christian character. To many of the children under its care the church must do all of its ministering through the Sunday School; but let it not think that its labor is lost if it ends there; for that which goes into human lives is imperishable.

We have come to measure success by statistics. The Year Book is the judgment seat before which pastors are hailed and at which churches are judged. We are feverishly anxious about outward results, often forgetting that the kingdom of God does not come by observation. Forcing methods are frequently resorted to; decision days are appointed to supply the lack of constant watch care throughout the year. The result is that our baskets are filled with unripe fruit; and while the church roll is swelled the strength of the church is not sensibly increased.

We must learn to work by faith and not by sight; watching for the unfolding of the young life committed to our care as the horticulturist watches for the opening moment of a carefully tendered flower when there comes to him a joyous recompense for all the toil and care that have gone before. Of this we must ever be fully assured that a warm natural and healthy educational evangelism, in which parents, pastors, Sunday School teachers and a mothering church steadily unite, will not fail of rewarding fruitage.

3. **It has worked and will always work in special and united evangelistic effort.** After the home, the church, and the Sunday School have done their utmost it will always be found that many have slipped outside the circle of their influence. These have to be brought back. Besides these there is a vast host brought up in non-Christian and in Christian homes whose early lives have been untouched by any of these agencies These have to be gathered in. To win the wanderers back and to gather the strangers in, the church must move out upon the world as an army of conquest While employing educational methods for those within it must apply more aggressive methods for those without making use of personal or conversational evangelism, the form chiefly adopted by the Master himself, of social evangelism, a form peculiarly adapted to the present day, its function being to make of religion a socializing force by which one human unit will touch another, helpfully and savingly in all the common relationships of life; and above all employing the direct method of preaching the everlasting gospel with the new accent fitted to this new age, that souls estranged from God may be brought to make definite surrender of themselves to his sovereign sway.

Just where the emphasis is to be put in the work of evangelism at any particular time will depend upon circumstances. Wisdom is needed to discern the times and the seasons. And if the present evidently appears to be a time when the stress of our effort ought to be placed on educational evangelism then let us give ourselves enthusiastically to that; at the same time praying earnestly and looking wistfully and hopefully for the rising tide of the Spirit which is surely coming; and which when it comes will fill every bay and creek; lifting the ship of Zion from the mudbank of worldliness in which it has stuck and bearing it onward upon its world wide saving mission.

"By all means use some times to be alone;
Salute thyself, see what thy soul doth wear.
Dare to look within thy chest, for it is thine own,
And tumble up and down what thou findest there."

Begin your web, and God will supply you with thread.—Italian Proverb.

A moral, sensible, well-bred man will not insult me. No other can.—Cowper.

If it is not right do not do it. If it is not true do not say it.—Marcus Aurelius.

Among the Churches.

California.

Palo Alto.—At the recent annual meeting the treasurer reported sufficient for the current expenses of the year in full and $250 paid on the building fund. Early next month a booklet will be issued setting forth the current work and purposes of the church.

Los Angeles, Park.—The new church building has now been completed, and the services were held in it, in the Sunday School room, because the pews have not yet arrived for the auditorium. The services of dedication are to be held the first Sunday of the new year.

Los Angeles, West End.—The annual meeting was held Wednesday, Dec. 10. All departments of the church were shown to be in good shape. Because of heavy losses through death, and removal from the neighborhood, the membership stands at almost the same point as last year. The financial statement was unusually good, the increase in resoruces during the year being about $250. The pastor, Rev. Harold V. Hartshorn, is just closing his third year with the church.

Los Angeles.—The Mesa Congregational Church of Los Angeles was recognized by council on the 18th of November. The sermon was given by Rev. J. L. Maile, right hand of fellowship by Rev. C. N. Duncan, charge to the church by Rev. R. B. Larkin. Other participants in the services were the Revs. G. F. Kenngott, T. Dennett and W. Haresnape. Herbert E. House is pastor. With the aid of the Church Extension Society a splendid site has been secured and plans are being perfected for a suitable building.

Los Angeles, First.—Sunday, December 14th, was Dr. Day's last Sabbath with us for a long time. At his request the twilight communion had been deferred from the first to the second Sabbath. It was a most impressive and tender service. Sixty-three persons were received into the church. As Dr. Day gave the right hand of fellowship to each one an inspiring message flowed from his lips. On Monday evening a reception was given to Dr. and Mrs. Day and Madam Day in the Parish Building to wish them Godspeed on their journey.

Woodland.—C. M. Streeter, pastor. The first Sunday in December twelve united with the church. Six of these were by letter and six on confession of faith. The encouraging feature of this new fellowship is the fact that all are adults except one, and seven of the twelve are business men of the city. Another encouraging part of the work is the growing interest in the Sunday school. New pupils are being added to the roll nearly every Sunday. The Graded Lessons, with other attractions of a social nature are attracting attention. The church holds a "Social Supper" each month, which is becoming very popular, and an increasing number of young people are attending each time. The church is closing the year with increasing faith in its future prosperity, and in God's abundant blessings.

Rio Vista.—T. G. Lewis, pastor. The Woman's Missionary Society during the year contributed $22 to the Foreign Work, and the same amount to Home Missions. They met in regular monthly session on Friday Dec. 5, with Mrs. Peter Cook whose home is always open to any form of church work. Mrs. K. F. M. Cleaves of Vacaville, the singing Evangelist and Reader, delighted the ladies with the way she rendered the Story of Jonathan and David. Mrs. Cleaves conducted the service on Sunday evening, Dec. 7. "The best I ever heard," was the unanimous verdict of a large congregation whose hearts were reached with the rendition of Henry Van Dyke's "Dream Angel," and the Solos that accompanied it. To our churches desiring such a service we would commend Mrs. Cleaves. The ladies' annual "Harvest Festival" netted them $460. The pastor is delivering a series of Illustrated Travelogs on Sunday evenings through many of the great but little known nations of the earth. Among the lands visited in beautifully colored lantern slides will be "The Land of the Incas," "The Dragon Empire," "The Hill Cities of the Himalayas" etc.

NOTES AND PERSONALS.

Next Monday at the meeting of the Congregational Ministers of San Francisco and vicinity the Rev. E. A. Roys of Oakland will speak on labor employment bureaus in the churches, the one in the Fruitvale Church having been exceedingly helpful of late. Mr. Goodrich who is at the head of the municipal wood yard in Cakland will be at the meeting and will tell in what way pastors and churches may be helpful.

Mrs. Caroline Harvey Abbott, wife of the Rev. E. E. P. Abbott, passed into the other life at their home in San Diego on the 9th of December, aged 76 years and nine months. Funeral services were conducted by the Rev. S. G. Emerson on Friday last and on Saturday the body was taken to Los Angeles to be cremated. Mrs. Abbott was a native of Vermont. Dr. and Mrs. Abbott lived and worked in Southern California for many years, where they endeared themselves greatly to the people, and Mrs. Abbott will be widely missed in religious circles there.

The corner stone of the new auditorium for the North Berkeley Congregational Church was laid last Sunday afternoon. An address was given by the Rev. Dr. Brooks. A brief history of the church by the Rev. O. G. May, one of the charter members, followed by remarks by Rev. S. C. Patterson, the pastor. The stone was laid by Mr. W. T. Martin, chairman of the board of trustees. Others having part in the services were the Revs. G. D. Yoakum and C. L. Mears, and Professor Tolson. The church hopes to occupy the new building on Easter Sunday. So attractive were pictures and brief plans, which came to the attention of the New York Architectural Association that details have been asked for.

SEVENTY-FIFTH MEETING OF THE BAY ASSOCIATION.

The meeting of the Bay Association at Myrtle St. Church last week was a pronounced success. The attendance was very good, and the program was a fine one, thoroughly enjoyed and appreciated by all present. Special mention ought to be made of the two scholarly papers by Profs. E. A. Wicher, of S. F. Theological Seminary and W. F. Bade of Pacific Theological Seminary. It is not often that the Association is received with such whole-hearted hospitality.

All pastors and delegates were decorated with boutonnieres of red berries in green, and the hosts were decorated with their own myrtle green. A delightful spirit pervaded the whole meeting. The supper in the church parlors was not the least entertaining feature, followed as it was by some unusually fine responses to toasts, like that of Dr. Aked, and some others. At the opening of the evening session the entertaining church furnished some delightful instrumental and vocal selections. We shall all be glad to come back again to such a royal welcome as Myrtle Street church gave us.—F. A. B.

RECOGNITION AT FIRST CHURCH LOS ANGELES.

About a year ago, at the time of the death of Dr. Wilren F. Day, a new man made his appearance in Southern California Congregationalism. He was Rev. Morris H. Turk, Ph.D., who for ten years was the pastor of the First Church in Natick, Massachusetts. During the weeks which

Morris H. Turk.

followed the passing of Dr. Day he served with Rev. William Horace Day, relieving him of as much of the burden of the great church as was possible. In this way he endeared himself to the church and its pastor, and his stay was prolonged until finally he was asked to become co-pastor. Accordingly a council was called to recognize him as co-pastor, and to express the confidence in him which all the ministers and churches of the city feel.

The Council met in the parish house of the First Church Thursday afternoon, December 11. Rev. George F. Kenngott, Ph.D., Superintendent of the Los Angeles City Extension Society, was made Moderator, and Rev. Harold V. Hartshorn, pastor of the West End Church, Scribe. After the usual formalities, and a pleasant half hour of cross questioning of the candidate, the Council met by itself and unanimously voted to proceed to the recognition. The public services followed immediately, the Prayer of Recognition being given by Rev. J. H. Mallows of Plymouth Church, the charge by Dr. Kenngott, and the right hand of fellowship by Dr. Day.

No man who has come into the Los Angeles circle in recent years has endeared himself to his associates more than Dr. Turk has done. A man of deep scholarship and sound judgments, yet simple and unassuming in manner, he has won the affections of all. There is always a place for such men in the Christian ministry. H. V. H.

A SURVEY OF PROGRESS AT GLENDALE.

On Nov. 30th, the church celebrated the second anniversary of its organization. Mr. Frederick Baker, chairman of the board of trustees, made the following statement:

Historical Statement.

On or about September 5, 1911, Rev. E. H. Willisford and Rev. Mr. Davenport of Los Angeles made a visit to Glendale to ascertain the need and possibility of the establishment of a Congregational church. They found a number of Congregational families who were desirous of the establishment of a Congregational church.

After consulting with Rev. Ralph B. Larkin, superintendent of Congregational missions, Mr. Willisford arranged to hold three Sunday afternoon services in the K. P. hall.

During the next three weeks he spent considerable time calling upon Congregationalists and others.

With the approval and endorsement of th Southern California Congregational Conference, Mr. Willisford and family moved to Glendale. The Conference voted to pay part of the salary. The Church Extension Society of Los Angeles agreed to pay the rent of the hall for a term of six months.

On Sunday, October 1, 1911, the first regular Sunday morning services were held. A Sunday school was started with twelve scholars. At the present time over 200 have been enrolled in the Sunday School. We now have an efficient corps of officers and teachers.

On Sunday, November 26, 1911, the first Congregational church of Glendale was organized with twenty-five charter members. One hundred and seven different persons have been members of the church. A Woman's Auxiliary was organized which has proven to be very helpful in the development of our work. In February of the present year, a Christian Endeavor society was organized which has grown steadily in numbers and efficiency; the present membership is 31. In September, a Junior Christian Endeavor society was organized and has a membership of 17 at the present time.

On May 2, 1912, the present site was purchased and plans were drawn for the present building. A subscription paper was circulated to secure funds for the payment of the site and the erection of the building.

On June 12, 1912, the location of the building was staked out and men began to put in the foundation, and a few days later work was begun on the erection of the building and within two weeks the building was ready for occupancy. On Sunday, June 30th, with appropriate services, the building was dedicated.

Financial Statement.

The total amount of money received to date, November 28, 1913, is $4,425.55. The total amount paid out is $4,393.43. Donations of labor and material, $225.00.

The title to the property now rests in the name of the First Congregational Church of Glendale, said church being incorporated according to the laws of our state. The date of incorporation is April 28, 1913.

Mr. E. D. Yard, secretary of the trustees, presented the title to the property, articles of incorporation. He then put a lighted match to the mortgage note. As the note was nearly consumed the audience sang the doxology.

The pastor spoke on "What Next?" emphasizing the importance of greater efficiency in Christian work and the importance of deeper and richer Christian experience.

The people were urged to give themselves more completely to the things for which the church stands. Dr. Willisford declared that the church should be a place of worship, inspiration, vision, comfort and enlightenment.

A recent musical service netted the Music Committee $60 which will be spent for hymnals.

MARY ECKLES.

Mary Eckles, the widow of the Rev. John G. Eckles, passed into the other life at Porterville, Dec. 1, 1913 at the age of 76.

Mrs. Eckles removed with her family from Kansas to California nearly thirty years ago. The Rev. John G. Eckles was for some time pastor of the Congregational Church of Tulare, and, later, of the church at Ocean View, San Francisco, and closed his ministry in Porterville where he was pastor of the church for about two years; he departed this life in 1900. In all his charactecistic faithfulness and success, his beloved wife was ever an effective coworker, and the proof of God's grace in her heart was seen in her abiding, hopeful, transparent life. As her earthly reward she was the mother of ten children who loved her afectionately, eight of whom, still living, were at her burial, and "To live in hearts we leave behind—is not to die." Two of the daughters live in Kansas; two sons and a daughter reside in Porterville, two sons in Loomis, and the Rev. Wm. E. Eckles in Oakland.

The burial was in Porterville, beside her husband and their son John. The Rev. J. A. Milligan, a former pastor of the Porterville church, had charge of the funeral, with the Rev. R. W. Rogers, supplying the church, in charge of the services; and by request of the family, the Rev. W. D. Williams, D. D., more than thirty years an intimate friend of the family, delivered the address. There were also at the funeral the Rev. C. H. Flanders and the Rev. Dr. W. C. Pond, warm friends of the bereaved household. W.

CHURCH NEWS FROM TACOMA.

Advantage was taken of the presence in our city of the Conference trustees by having a Congregational Brotherhood dinner, the first of the kind ever held here. Nearly 250 men and women sat down to a fine supper served by the ladies of the First Church. People from the various churches were distinguished by the colors worn on the lapel, those from Pilgrim, for instance, wearing bows of red and white ribbon, those from Park Avenue purple and white, the latter being the color common to all. After supper Mr. E. D. Hodge, of the First Church Brotherhood called the meeting to order, in the absence of Mayor Seymour, who is the President. He introduced Rev H. M. Painter, the new pastor of Park Ave., who filled the place of toastmaster to the queen's taste. Judge W. O. Chapman gave the address of welcome. The toasts were as follows: Congregational Leaders in Evangelism Rev. Thomas H Harper, Spokane. The Congregational Citizen, Rev. Sydney Strong, Seattle. Religious Education, Rev. Hugh E. Brown, Seattle. The Congregational Man, Mr. R. C. McAllaster, Seattle. The New Polity, Rev. F. J. Van Horn, Seattle. The New Confession, Rev. H. C. Mason, Seattle. Besides the speakers from Seattle there were several others who came over especially for the occasion.

Meeting The Future In Washington

Superintendent Scudder gave the following statistics of Congregational growth in Washington:

	1888	1913	Increase
Churches	60	200	300 per cent
Members	1600	18000	900 per cent
Church Support	$18,000	$220,000	1200 per cent
Benevolence	$4,000	$96,000	2400 per cent

It was announced that the next Brotherhood supper would be held on Lincoln's birthday, when for the second time the Congregational forces of Tacoma will be brought together in a great family gathering. Congregationalism in Tacoma is undergoing a regeneration.

Pilgrim Church, Tacoma, celebrated its fifth anniversary, not its fiftieth, as a certain church paper announced recently, Sunday Nov. 30th, the pastor, Rev. Edgar Couch Wheeler, preached in the moring on "Pilgrim Ideals." At the vesper service Rev. Frank Dyer brought cordial greetings from the First Church and preached a strong sermon on "The Church the Mother of Souls" On Tuesday a goodly number of Pilgrim folk attended the Brotherhood dinner, and on Friday Dec. 5th, the Fifth anniversary dinner was held. The Woman's Society served an unusually fine repast. The pastor presided as toastmaster. The program follows:

Historical Review, Clerk S. W. Bunting; Reponse from Charter Members, Treasurer Mr A. B. Knowlton; Letters read from absent members; Adapting the Church to its Environment, Rev. A. D. Shaw, East Church; The Deacon's Calling, Principal W. W. Parker, member of First; The Layman's Opportunity, J. S. Ellsworth, member of First; Greeting, Superintendent W. W. Scudder; The Opportunity of the Young People in the Church, Rev. H. M. Painter, of Park Ave; Building the Temple, W. C. Wheeler, father of the pastor and member of First Church; Relation of the Older to the Younger Church, Rev. Frank Dyer, of First.

The music for the occasion was furnished by four boys, all under fourteen years of age. Two of the speakers dwelt on the idea of starting a campaign for a new church building, which appears to be Pilgrim's next task.

The Anniversary celebration ended with Communion service Dec. 7th when seven united with the church, five adults and two youths five on confession of faith, and two by letter, which makes 21 who have joined so far this year, thirteen on confession.

Statistics brought out during the week showed a growth in church membership, in church attendance, in benevolences, in Sunday School attendance every year since the church was organized. A fine feeling of loyalty and enthusiasm exists in the church today, and we have reason to "thank God and take courage."

Rev. H. M. Painter of Steilacoom has accepted call to Park Ave., Tacoma, and is at work.

INLAND EMPIRE NOTES.

By Iorwerth.

The celebration of the seventy-fifth anniversary of the founding of Christian missions in the Spokane country, was an occasion long to be remembered. It took place at the Westminster church, Spokane, Dec. 7-8. The meetings from beginning to end were interesting, informing and enthusiastic.

A tasty program was published containing the pictures of the early missionaries, Rev. Cushing Eells and Elkanah Walker, and the monument erected on the site of the mission. The first meeting was held at the Westminster church, Sunday night, when the large auditorium was crowded, and nearly all the Congregational city pastors participated. Dr. Harper, the pastor of the church, described the pioneer days as given in pictures. The subject of Rev. J. Edwards, was: "The First Mission in the Spokane Country." Superintendent Scudder spoke on "Congregational Dynamics" and Rev. Bryant C. Preston of Plymouth church on "Retrospect and Prospect."

The Congregational Alliance met on Monday afternoon when the following program was carried out. "The Relation of the National Council to our Missionary Societies" by Superintendent W. W. Scudder; "The Council and its Education" by President Stephen B. L. Penrose and "Council Side Lights" by Rev. B. C. Preston.

In the evening there was a banquet and toasts, when over 200 sat at the tables. Frederick P. Noble, editorial writer on the Spokesman-Review, acted as toastmaster, and proved himself master of the situation. Special music was rendered by the most musical Congregational family in the city, Mrs. C. C. McAchran and daughters. It included a musical composition of Dr Cushing Eells' which was heard and sung by the Indians for many years.

"Reminiscences" by Professor Wm. D. Lyman, of Whitman college, a native of Portland, Oregon, was illuminating. The toast master took occasion to express a brilliant enconium to the professor for his great book on "Columbia River." Dr. Penrose's address on "The New Congregationalism" was a vigorous and earnest plea for greater efficiency. An address by Professor Walter C. Eells, a grandson of Dr. Cushing Eells, was a fitting completion of the program. He is the son of the late Dr. Myron Eells, who contributed so largely to "The Pacific" in years gone by. The son is worthy of his father and grandfather; a graduate of Whitman College, and postgraduate course at Columbia University, and now professor of mathematics at Whitworth College Tacoma. His address was a warm expression of appreciation of his heritage, and of the efforts of Congregationalists to perpetuate the memories of the heroic men and women that established the first Christian mission was done when the region; and inasmuch as the work was done when the missionaries were young, it calls the young men and women of today to loyalty and heroic deeds. Greetings were read from Cyrus Hamlin Walker, of Albany, Oregon the oldest living man born in Oregon. He was born at Waiilatpu, (Whitman mission) Dec. 7th, 1838. There were also greetings from Edwin Eells, Tacoma, born at Tshimakain (Walker and Eells) mission 73 years ago, the oldest living son of Washington now living in the state.

Rev. A. E. King, of North Yakima, has presented his resignation to take effect the middle of January, when he will take up the work of assistant pastor of Plymouth Church, Seattle. Mr. King has done splendid work at North Yakima. His ministry has been a broad one, influencing the whole city and the region around. And as one of the editors of "The Expository and Current Anecdotes" he exercises a national influence. He is eminently fitted for the new position and will prove an acquisition to Plymouth Church and Seattle.

Rev. A. G. Traut has closed his labors, with the Cable addition and Lidgerwood churches, Spokane, and has begun work at Rosalia. Rev. F. O. Wyatt has accepted a call to the Lewiston, Idaho church and will begin work at once.

OREGON LETTER.

By George H. Himes.

Rev. Thomas H. Henderson, a well known Congregational minister, in Oregon, Washington and California, died at his home in Milton, Oregon, last Friday, Dec. 12th. Mr. Henderson was born in Fayetteville, Arkansas, March 26, 1843. In early life he went with his parents to Missouri. He was a soldier of the Union army throughout the Civil War, serving in the Sixth Missouri Cavalry as a private at first, but was promoted from time to time until he reached the rank of second lieutenant. He served as a spy a portion of the time. At the close of the war he studied for the ministry, and was ordained in 1868 in the Cumberland Presbyterian Church. He was married in 1871 and removed to Oregon in 1872 and served churches of his denomination until 1887, when he united with the Congregational body of believers and was called by the Mississippi Avenue (now the Pilgrim) Church as its first pastor. He served Congregational churches at Arlington, Pendleton, Sheridan and Salem. In 1902 he was called to serve the South Bend, Washington, Congregational Church as pastor, and he served two or three other churches in that state prior to his retirement from the ministry in 1905. That year he removed to Milton and engaged in the grocery business with one of his sons. His funeral took place on Dec. 13th, and was conducted by President S. B. L. Penrose, president of Whitman College, Prof. William D. Lyman, of Whitman College, both of Walla Walla, Wash., Rev. J. A. Lord of the Christian Church, and Rev. S. G. Rogers, of the Methodist Church, both of that place, thus evidencing the respect in which he was held by those who had known him many years. He is survived by widow and three children, two sons and one daughter.

A Chinese gentleman stepped into a Portland saloon during the past week and said to the proprietor, "One of your signs is down on the street." The latter went to see about it, and a man dead drunk lying near the entrance to the saloon was pointed out.

Mr. R. E. Randall, who was elected Religious Work Director of the Portland Y. M. C. A. on Dec. 9th, came from Edmonton, Canada, began as acting director Nov. 1st and made a most remarkable showing for the past months. There were 552 men in Bible Study, against 317 in November, 1912. The attendance at Sunday meetings was increased from 957 to 1040. This excellent showing caused his unanimous election.

Mr. H. L. Sheldon, superintendent of the Anti-Saloon League for Oregon, who came here from Oklahoma about a year ago, made an excellent address at the First Congregational Church this morning. He thanked Dr. Dyott, the pastor, for the privilege, and for strong and unequivocal support the latter had given to the League movement at all times. While a few weeks ago Mr. Sheldon was in doubt about attempting to place Oregon as a state in the "dry" column in 1914, he now regards the prospects for so doing very hopeful, and is preparing to enter the campaign with that end in view with the utmost vigor.

Portland, Ore., Dec. 14, 1913.

A CHRISTMAS STORY.

There was a great secrecy among the little Bradleys, three in number; and they bravely sweltered under their "tent"—an old bed quilt, stretched from the fence to a nearby support built up of barrels, boxes, etc.—on that hot July day; or at least there was a great show of secrecy, although, as a faithful scribe, I must record that sometimes little Tina's voice piped up into a shrill falsetto which could be heard even in the house; Tom's showed excitement as he, too, made himself heard if not understood; while Dan's drawling speech was in strange contrast to the other two, and yet it, too, "took fire" at times.

"I hope the children aren't quarreling," said Mrs. Bradley, a bit apprehensively.

"Oh, no, mother, dear They're probably planning the 4th of Ju—New—Years," responded Mina, brightly.

Mina was the w i do'odlswesugatd

Mina was the widow's oldest daughter, out at service with one of the most aristocratic families in Chestertown, and this was her afternoon out, which she always spent at home.

Notwithstanding her vocal reassurance to her mother, Mina, soon stole quietly out to where the incessant clatter of voices still kept up—and, suddenly appearing to the trio, demanded: "What is it? Are you settling the affairs of the entire nation? Think President Taft needs your help or advice 'bout reciprocity or the tariff?"

"Hardly," said Dan earnestly; "but it's a lot more important to us than the President's works or politics. You see we ain't goin' to spend our Fourth o' July money till Christmas. (Aren't going to spend it, Danny, dear,' from Mina.) Well aren't going to, then, if that's any better," rolling the r until it sounded like feminine thunder.

"Well?" interrogatively.

" 'N' we just don't know what to git," Tina broke in, in her shrill little voice.

"Get, not 'git,' girlie," and Mina gave little sister a hug as she planted a kiss on the rosebud mouth which was upturned toward hers. "Why not get candy? That'll be good for all of you, in the small doses you are likely to see"

"G. Whittaker!" broke in Tom; "why, it's a secret! We're goin' to s'prise mother—the little Bradleys never said mamma—and she'd never care for candy!"

"Well, well! That's a worth while secret, which is more than I can say for most of them! How glad I am that you let me into it! How much money have you?"

They produced the combined savings, with eight cents to Tom's credit, twelve to Dan's, and Tina had five—a quarter, all told.

"Bless me! What a fine beginning! Now let's see just what I can do to help," and Mina puckered up her forehead, thinking. She was nearly sixteen, earned a dollar a week as "second girl," and of this she regularly gave her mother sixty-five cents, keeping the rest for clothing, church, and Sunday school collections, and books, for Mina was ambitious to learn, and spent most of her spare time and cash on self-improvement. But this did not lead her to neglect the little avenues of helping others, which lay near and led from her every-day life, as they do for every one.

Eagerly the children watched their older sister's most expressive countenance, and when she finally said: "I'tell you what I'll do. You just go ahead and save all you can from now until December for the 'surprise,' and I'll cover your amount with just as much more." Dan threw up his cap and yelled—as only an eight-year-old boy can yell, when under excitement: "Three cheers for Mina, Hurrah, hurrah, hurrah!" in which the rest joined.

Ten-year-old Tom whistled, and executed a sort of double-shuffle; while Tina twined her soft little arms around Mina's neck, kissed her affectionately, and said: "I fink you's just booful, Sister Mina."

Now all this meant a great deal for the little Bradleys. They were very poor; and although they all worked industriously at whatever they could get to do, it was not an easy matter to always be sure of rent money, to say nothing of food and clothing; so that the few coins which the children accumulated from time to time, which could be used as a means of self-gratification, were few and far between, "as scarce as hen's teeth!"

"You have a quarter now," Mina continued. "This is July 2. Before December 2 you will have five months, or, to be strictly accurate, one hundred and fifty-three days. A great deal can be done in that time, if you watch out. Keep your eyes open, and see if you can't make it two dollars. Then I'll add two, and we can do something beau-ti-ful."

Then she went back to the bright little kitchen to report: "No; they're not quarreling, only just planning ahead a little bit."

Supposing that it was just some childish fun for the coming "Fourth," Mrs. Bradley said nothing more, silently setting the finishing stitches in a linen skirt for Miss Thompson, the village teacher, which Mina was to deliver on her way back to Mrs. Armstrong's.

The good daughter prepared the simple meal of bread and milk, blueberries, and a cup of wheat "coffee" for each. Then she called them all to the table, where we will leave them to enjoy their meal and their lively conversation, while we turn the leaves of Time ahead to December 2—giving you just a glimpse of "living pictures" as we pass them, showing how Tom and Dan helped pick up potatoes, gather apples and husk corn for the neighbors, taking their pay in fruit and vegetables; and how they even managed to save now and then a cent, or a nickel, even a dime once; how Tina fed a neighbor's chickens, night and morning, receiving an egg for each time she did it; how she got three cents for watching a baby a whole afternoon, while its mother was down street. There were other, and pleasant, pictures along the way; but you and I want to talk about the wonderful development of December 2.

"Here we are, Sis,'" said Tom, with pride, as he poured out the treasures from an old tin cup—their "bank," as they ambitiously called it! My, how the coins rattled, and how many there were, cents, nickels and dimes—not one piece larger than that!

"Just two dollars, with two cents over, for good measure," drawled Dan. Then they planned what it should be; and they settled various points about it;

First, it must be for mother's exclusive use. If they got something that all would use, their self-sacrifice wouldn't be self-sacrifice—only they didn't use that term.

Second, it must be something that she could use often, for if they got a thing which she could only use once in a while, it would grow old before she could have the good of it.

Last, it must be something that she wouldn't get for herself, for if they went without their candy, they wanted mother to have a luxury in its place.

These decisions barred out the lounge for the kitchen, which was first proposed; the new shoes that Tom suggested, and the gloves that Mina thought of.

"I have it," drawled Dan. "Let's get a bang-up muff for her! Real fur outside, and real silk inside!"

"The very thing," said Mina; and as the idea pleased Tom, and Tina was always pleased when the rest were, and sometimes when they weren't, the muff was at once voted as

the very best 'sprise they could get for her.

"Let's go down this afternoon,' said Tom; "then if Mr. Lewis doesn't have such as we want, there'll be time enough for him to get one."

Mina easily arranged this, as her mother never questioned when the elder daughter wanted to take the little folks anywhere; and by half-past two the quartet was on the way to the village store.

Mr. Lewis, the proprietor, knew the little Bradleys; and as the clerks were all busy with other customers, he came forward to wait on them himself. Oh but you should have seen him open his eyes when they asked to be shown some muffs.

"Why, certainly, I got in a new stock this very week. How many do you want? Tom, are you and Dan going to carry muffs, too; or is it only Miss Mina and little Dot-and-Go-One?"

"One is all we want, sir," said Tom with hurt dignity; while Dan drawled; "Big enough for mother; It's a 's'prise for her."

"Oh, then you must have something pretty nice, if it's for her," he responded seriously. "You have a most excellent mother, and I'm glad she's going to have such a treat. How would she like this?" holding up one of black bear fur, glossy and handsome.

But Mina had seen the price-mark, $10, and said, modestly: "We want the best that's to be had for four dollars," while Tina piped up:

"We're goin' to be her Sandy-Claus."

Catching at the two straws which readily told the business man how the land lay, he went to the back part of the store, removed the $5.50 mark from a coney-fur muff, with two dark brown stripes in it, handsomely lined with brown satin, and with big brown silk tassels at the ends, putting on a ticket marked $4.00.

How elegant it looked, and how the eight eyes danced and glistened as Mr. Lewis held it up and said, in measured tones:

"Here is something I can recommend at that price. Do you like it?"

"It's great," said Tom with enthusiasm; and Dan drawled:

"Say, Mina, let 's give it to her to-night. Then she can have it 'most a month quickeer'n if we wait till Christmas," and Tina piped up:

"Yes, to-night, Mina, dear! I'll hang up her stockin's for her."

So the beautiful muff was put back in its box, wrapped in strong paper, the parcel securely tied and given to the boys to carry, while Mina and Tina almost flew over the walk toward home.

Quickly thinking how often Mrs. Bradley would use the muff in going to and from her customers' homes, Mina had decided: "There's no time like now," so on reaching home she took a sheet of paper and wrote on it:

To our dear Mother—
Mrs. Bertha Bradley.
With best wishes for a Merry Christmas and warm hands.
From your loving
Mina, Tina, Tom, Dan.

Each one writing his own name, except Tina, who printed hers.

Mrs. Bradley! called: "Supper, children," from the kitchen, while they were yet busy in the front room, and they carried the box to the table, depositing it on her plate.

"What's that?" she asked.

"Open it, and see," said Tom eagerly; while Tina chimed in:

"It's your secret Chrissmas."

Mrs. Bradley took off the cover, saw the note, read that, and then, without even lifting out the muff, began to—— well, guess what!

"Cry?"

Just so. Not boisterously, but with deep, low sobs that went right to the heart of each little Bradley, and made its owner glad that he had helped make mother cry for joy; and when her long pent-up emotion had spent itself, and she began to find her voice and to protest against accepting anything so nice, they could all find loving arguments in its favor; and their happiness was repeated and extended every time the beautiful gift was taken from its home in the box, to go away from the little brown house under the hill, while keeping Mrs. Bradley's fingers warm!

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